

SWEET BRIAR COLLEGE



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Dedication of the Sweet Briar

Memorial Chapel

APRIL 20-23, 1967

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Program of Events

THURSDAY EVENING, APRIL 20

ORGAN RECITAL

Fenner Douglass, Professor of Organ, Oberlin College

FRIDAY EVENING, APRIL 21

THE EUGENE WILLIAM AND MARY ELY LYMAN LECTURE

The Liberal Spirit and the Future of Religion

Dr. Albert C. Outler, Professor of Historical Theology
Perkins School of Theology, Southern Methodist University

SATURDAY MORNING, APRIL 22

PANEL:

The Meaning and Relevance of the Christian Faith

The Right Reverend Stephen F. Bayne, Jr.
Vice-president, Executive Council
of the Episcopal Church

The Reverend Franklin Clark Fry
President, the Lutheran Church in America

Dr. John Macquarrie
Professor of Systematic Theology
Union Theological Seminary, New York

SATURDAY AFTERNOON

MEMORIAL SERVICE FOR META GLASS

President of Sweet Briar College, 1925-1946

SUNDAY MORNING, APRIL 23

SERVICE OF DEDICATION

Sermon: The Right Reverend John E. Hines
Presiding Bishop of the Episcopal Church
in the United States

EXHIBIT: *The Evolution of the English Bible*
Mary Helen Cochran Library

Organ Recital

THE Dedication of the Memorial Chapel began on a joyous musical note with an organ recital by Professor Fenner Douglass, distinguished teacher and organist from Oberlin College.

Mr. Douglass chose his program to demonstrate both the versatility of the instrument itself and the variety of style in organ literature by important composers. Highlights included the opening *Toccata in Echo Style* by the 17th century Dutch composer, Sweelinck; the rarely-played *Fantasia in C*, by Bach; and the *Choral in E Major*, by Franck. A prominent contemporary French composer, Messiaen, was represented by a delightful excerpt from his *Messe de la Pentecôte Communion*.

The clarity and stylistic perfection of Mr. Douglass' playing and the superior quality of the instrument resulted in an impressive evening of music.

The three-manual, twenty-seven stop organ, in four divisions, was designed and built by the Holtkamp Organ Company, Cleveland. It is situated in the west gallery of the Memorial Chapel.

The organ was given by Mrs. J. J. Perkins, of Wichita Falls, Texas, in honor of her daughter, Elizabeth Perkins Prothro, and her granddaughter, Kathryn Prothro Yeager, both alumnae of Sweet Briar. They were all in the audience that evening.

Through the generosity of Yelena Grgitsch Prosch, an alumna, this concert was dedicated to the memory of her husband, Walter R. Prosch.



The Eugene William and Mary Ely Lyman Lecture

The Eugene William Lyman Lecture was established in 1948 by colleagues, former students, and other friends of Dr. Lyman, distinguished theologian and teacher. Following his retirement from Union Theological Seminary, New York, he lived at Sweet Briar the last eight years of his life while his wife, Dr. Mary Ely Lyman, was Dean of the College. To honor her also, her name has recently been added to the lectureship.

Introduction

*Whan that Aprille with his shoures soote
The droghte of March hath perced to the roote . . .
Thanne longen folk to goon on pilgrimages.*

APRIL is the month of pilgrimages, and in the spirit of pilgrimage my husband and I have journeyed here to Sweet Briar, for this place has much meaning for us. Here my father lived out his final years serenely, happy to be a member of your community. Here my mother found challenging work, congenial colleagues, and good friends. It is a source of pride and gratitude to us that Sweet Briar has honored them by establishing the Eugene William and Mary Ely Lyman Lecture and especially so this year when the lecture is part of the ceremonies marking the dedication of your chapel.

I offer you all — students, faculty, and friends — my mother's loving remembrances, and I thank you for your graciousness in letting me represent her at this time. Before I came here, she told me a little story I want to repeat. Many years ago my father returned home from a conference, afire with enthusiasm for a brilliant young man whom he had met there. What so warmed my father was his sense that in the quickened spirit of such a man lay the promise of fresh leadership in the field of theology which my father served all his life. The young man who so impressed him was Dr. Albert C. Outler, and the promise my father recognized in him was ripened into a noble harvest. Currently professor of Historical Theology at Southern Methodist University, Dr. Outler has had a distinguished career marked by pastorates, professorships, many publications, and innumerable noted lectureships. He has served on many levels in his own Methodist Church, in the enterprises of the World Council of Churches, and also as observer at the Second Vatican Council.

Dr. Outler is no stranger to Sweet Briar. He preached here when he was on the faculty of Duke University, and he returns tonight to speak on "The Liberal Spirit and the Future of Religion." With utmost pleasure I introduce to you Dr. Albert Outler.

LAURA LYMAN HACKETT

The Liberal Spirit and the Future of Religion

DR. OUTLER prefaced his brilliantly incisive, cogent lecture in the following words:

"It is, of course, a very great honor to be the Lyman Lecturer for 1967 and especially when the lecture comes as a part of the dedicatory services for this lovely new chapel. It is a heartening sign, at a time when no good college has half of what it needs for development, that Sweet Briar hereby affirms her conviction that faith and worship are still live options for thoughtful moderns, that religion has a future which depends upon religious encounter, corporate worship, communal action.

"This assignment has particular significance for me because of my long-standing affection for Eugene and Mary Lyman. *The Meaning and Truth of Religion* [by Eugene Lyman] was one of the very first major essays in 'contemporary' theology that I read and I still recall its impact: its spirit, learning and affirmative force. Later, when I got to know Professor Lyman as a colleague in the American Theological Society, I was deeply impressed by the openness and elegance of his mind and yet also the gently rigorous way he had of dealing with banality and unreason.

"My acquaintance with Mrs. Lyman began at Union [Theological Seminary], then moved here to Sweet Briar — where she was my gracious hostess on two memorable visits — and finally came back to Union where she succeeded her husband in the American Theological Society — our only lady member, ever! Many of you here know well her charm, her sparkle and her unfailing kindness — and her uncommon skill in biblical interpretation."

Continuing, Dr. Outler observed that "the obvious first question for a Lyman Lecturer is how these two distinguished representatives of liberal Christianity at its best may rightly be honored *now*, in so different a theological climate, after so many lurches in the unfolding 'progress' of current theology. Certainly not by the simple replication of their

Chaplain Robertson

Mrs. Hackett

Dr. Outler



teachings nor by the pretentious offering of an alternative — not in one lecture at least. It goes with the spirit of liberal theology to expect each succeeding generation to supercede its predecessors; the notion of progress is embedded in the very methodology of liberal thinking. It was never the case that the liberals supposed that truth was evanescent, but none of them supposed, either, that there was one final 'system' that would obviate further systematic construction.

"Both Professors Lyman took all this for granted. They sought to serve the future of belief by developing habits and tempers of theological reflection open to any future.

"Our best gift to their memories, therefore, is to lay our present situation under inspection, in the light of its background, and to sketch out the elements of a program for the future made possible by such a past and present. In some such way as this we can attempt for our time what they achieved in theirs and so forward their concerns.

"This is all the more appropriate," Dr. Outler went on, "at this particular moment when Protestant theology stands in a remarkable interim — at the end of an exhausting 200-year-old struggle between 'Orthodoxy' and 'Enlightenment,' with Roman Catholic theology experiencing an unprecedented outburst of freedom and creativity. It is a fallow time when no school or system dominates the theological forum, when there is no vital consensus to direct theological inquiry, when there are many handwagons but no monopolies.

"It is not a time of apathy or paralysis. The fact is that the working theologian is swamped by the whelming flood of 'dialogue' that spreads over geographical and cultural borders, across crumbling ecclesiastical boundaries, generating an unending stream of commissions, conferences, institutes, reports, articles, books, etc. — all attended with publicity that is at least indicative of widespread popular interest.

"It is a lively age but also a strangely confused one. Its most visible characteristic is the newly widespread and almost cheerful disbelief of the younger generation in the conventional doctrines and moral precepts of traditional Christianity, as they have been taught and exemplified in the institutional churches. There is a new morality of knowledge among the sophisticated — an increasing fraction of our population — that inhibits belief without warrants and that requires of its warrants for belief their consonance with the canons of scientific knowledge.

"It is an age of marvels but no miracles, of rising human expectations and of lessening dependence on anything other than the human capacity to develop the human potential. Modern man has shed his myths from times past but has few scruples about his own makebelieves — and these easy rationalized. 'Secular' has come to mean 'human' and is newly sacred; 'sacred' has come to mean 'supernatural' and is newly profane. There was, as you have heard, an exaggerated report about the death of God. It turned out to be a modern instance of the sky falling on Chicken Little — but it did stir up quite a hubbub in the ecclesiastical barnyard.

"In any case, however, there is a widespread conviction that traditional Christianity is not really on man's side but God's, and that, in such a

rivalry, modern man must throw in his lot with man! There is less atheism nowadays than humanism and what atheism there is justifies itself rather more on humanitarian than metaphysical grounds. The tragedy, of course, is that it should have come to this — that conscientious men should ever feel their ultimate loyalties divided, between God and man."

Dr. Outler continued his exposition with a well-documented historical summary of main points in theological and human history, explaining that there is "a long and complex evolution in the history of Christian thought concerning the relationships between God and man. . . . This, however, is not the time or place to spin it out. But, even at the risk of egregious over-simplification, I should like to risk some historical generalizations that I hope will put our contemporary problems in focus."

By the eighteenth century, the European continent had become "a theater for revolt — a revolt against human bondage divinely ordained, against church *and* state (throne *and* altar) since they had long been identified as twin modes of the same absolutist principle.

"The revolt," Dr. Outler pointed out, "took myriad forms, many of them doctrinaire and destructive. Of these, Marxism turned out to be the most extreme and ironic, since it replaced one totalitarian view with another, the new one keyed to a professed ideal of human autonomy, as the old one had professed an ideal of divine theonomy. The central and positive motif of the revolt that raged through the whole of Europe in the nineteenth century and has become global in the twentieth was its advocacy of autonomy and freedom for any and all men."

Liberal Christianity's heroic endeavor, as voiced in America by such theologians as G. B. Smith, William A. Brown, Eugene Lyman, and D. C. Macintosh, was "to restore the primacy of God as man's sovereign creator and redeemer and to recover the viable understanding of the reciprocal relationship between God and his human children."

Continuing, he stated that "modern men have come to believe that a fully human existence is possible for any and all men and hence can be expected and demanded, for themselves and for their fellows, with God's help or on their own. . . . The dream has become an expectation and a program — that man in this saeculum, tomorrow or some day, can save himself from the woes that have plagued him worst: hunger, pain, poverty, drudgery, the inconveniences of sex, the constrictions of space, time and physical weakness, the humiliations of illness, the absurdity of early death, and so forth. Now, obviously, all Christians are not agreed on all the details of this diagnosis and prognosis and they differ widely as to its implications for man and his destiny, here and hereafter."

Two significant complications, according to Dr. Outler, have now emerged to enrich the current options in Christian thought. "The first is our accrued experience and fortitude in the half-century of ecumenical dialogue . . . the ecumenical movement has taught two generations of tough-fibered disputants that bigotry is literally useless in the cause of Christian unity. Here one sees a splendid triumph for the liberal spirit in a different setting than it had ever envisaged for itself—without the typical liberal doctrinal and moral substance.

"The other great new fact of our time is the theological revolution now going full bore forward amongst the Roman Catholics in the wake of Vatican II. This revolution stretches over every area of theological inquiry, it has enlisted the best brains in the Roman Catholic church and its momentum is gaining so swiftly as to alarm not merely the diehards but even the cautious reformers, like Paul VI."

In his summary, Dr. Outler affirmed that "if there is any future for belief — and those who say there is none are insensitive to the real depths of human self-concern — it belongs to the biblical understanding (very primitive, very profound) of God and man as linked in a joint enterprise by God's design, sustained in that enterprise by God's provident presence in human history, constrained in it by God's love and his veto against any final success for human waywardness, consummated in it by God's unfailing grace and ungrudging mercy . . .

"It must be 'liberal' in the deepest and most truly human sense — that liberty wherewith Christ has made us free: free to be, to love and to acknowledge our being and the blessings of love as gracious gifts of God . . . The liberal spirit rejects 'indifferentism' and any leveling notion that sincerity is enough to validate an opinion. And yet it knows very well that love is itself a part of any truth that matters to God or to our fellows — since truth without love bites and love without truth cloy. . . .

"The future of belief . . . will have little interest in perpetuating the God-man disjunction and will instead reconsider the human condition as a special function of the mystery of salvation. . . . It may be, of course, that religion has no future — or else a poor, dying one that will enlist only the hysterics and time-servers of this world (that in itself will keep up the show for quite a spell!)

"But if religion has no future, then man has no future, either. From nothing that we know, or can imagine, is there any convincing evidence that what man can make of man amounts to the man or the community that men yearn for and cherish as fully human. Man apart from his relationship to God is neither man nor animal but *homme manqué*. . . . If then, we are, and mean to be, truly *modern* men and women, we will do well to give and take due notice of our human dignity and that of *all* our fellows and we will ask of any religion bidding for our allegiance that it enhance and fulfill that dignity, that it will baptize and guide our hunger for truth, that it will discipline all our other appetites . . . but we would also do well to recognize the heights and depths of the Mystery that encompasses our lives and to confess this not only with our lips but in our lives. . . .

"Our future and the future of religion is bound up with the honesty of our faith, the sincerity of our love, the steadiness of our trust that all of life and death is of grace and that all grace is of God. . . . But this *is* high religion — or one way of talking about it — and it is on behalf of something like *this* in this community of inquiry — this seed-bed for growing selves — that this chapel is now being dedicated and will be used, in a future that I join you in hoping will be long, faithful and fruitful."

The Meaning and Relevance of the Christian Faith

Three distinguished clergymen whose experience embraces teaching, writing and preaching, and who move in theological circles world-wide in scope, focused their remarks on the topic chosen for this panel. Bishop Stephen F. Bayne, Jr., began their discourse, served as moderator, and directed the questions. His fellow-panelists were Dr. Franklin Clark Fry and Professor John Macquarrie. This summary, based on a tape-recording, was prepared by Dr. James E. Kirby, assistant professor of Religion, and the Rev. Alexander M. Robertson, college chaplain.

OPENING the panel discussion, Bishop Bayne drew attention to the unique and radical character of our time.

"We are at the end of a tradition, a period, an era", he said. "Europe has come to an end." By Europe he did not mean geography, the family of peoples, nor the group of languages, but rather what we call "Western civilization", "Christendom", "the descendant of Christendom", or a variety of other terms; the continuum of our intellectual, philosophical, moral, cultural, theological history; the complex of values, judgments, ideas and traditions which is the background for the life we ourselves live. This Europe has been the determining culture and still has the uncomfortable position of being the determining culture, without its being shared by the majority of people in our world who are making the decisions. This is part of our problem.



Professor Macquarrie, Bishop Bayne, Dr. Fry

Moreover, one could live comfortably in the European house because it had elements from all sorts of histories and classical, philosophical, and biblical responses to questions and problems. These responses worked their way into Christian moral theology which in turn worked out solutions, in medieval times and in our time, to the political problems of mankind.

"Within the patchwork quilt of accommodations — philosophical, moral, and others — all sorts of interesting questions could be asked about the relationship of man and God, or about the structure of the church, or about the meaning of life, or about what virtue was, and we had a basketful of answers," Bishop Bayne said. Today, the questions are the same but the old answers are decisively rejected.

"We do not need the old answers, the old moralities based on fears, sanctions, certain accepted values, these no longer have validity," Bishop Bayne continued. "Suddenly we are bereft of this and we stand naked at a moment of time, aware that the question of relevance and validity must be answered and not able to reach out any longer with confidence to any of the answers."

In conclusion, Bishop Bayne pointed out that the topic for today could only be approached with the most resolute and absolute fundamentalism. "We can answer only the most radical questions," he said, "we have time for only the most important questions. This is the context within which we must operate."

Dr. Fry approached the topic by asking the question: "*Whose* Christian faith? The simple fact is that the Christian faith does not even exist for me except it exists in the life of the individual."

Continuing, he pointed out that to the European, the most important part of speech for religion was the abstract noun: such words as justification, love, faith, hope, joy, salvation. The typical American response, however, is the verb. Americans are activists always on the move. To Dr. Fry, the most important of all the parts of speech is the pronoun.

In a sense the personal pronoun "our" in the Lord's Prayer "says to everyone who prays it and to everyone who hears it, that the voice that is raised is fully conscious of the fact that it can never approach the throne of Almighty God, the austere presence of the Most High, standing by himself . . . As a Christian becomes mature his arms become longer and longer until when he prays it as if he had his arms around the shoulders of all mankind. That makes the prayer."

Dr. Fry then spoke of the importance of the pronoun "I" in the Apostles' Creed. "Religion begins when a man says, '*I believe*' . . . The beginning of the meaning and the relevance of the Christian faith is with the believer," he said.

The second question to which Dr. Fry addressed himself was "Relevance to what?" Each man lives primarily in himself. What he thinks is true is primarily what motivates him to action. The present state of

certain of the arts indicates that many believe that there is no purpose and no truth. The relevance of the Christian faith will finally be determined by an individual's personal affirmation of it for himself and his communities, he asserted.

Dr. Fry concluded by saying, "When a man faces the ultimates, and he cannot distract himself forever from the ultimates by simple diversion, he must find his identity as a Son of God. I invite you to suggest anywhere else to look. And he must have an identity in order to identify himself with his brother."

Professor Macquarrie underscored Bishop Bayne's analysis of the nature of the time and discussed the role of theology in such an age. It has always been the responsibility of theology to clarify and illuminate faith, but just as "Europe" is disappearing so also have the theological giants who have guided our thinking for most of this century been removed from the scene. The Niebuhrs, Karl Barth, Rudolf Bultmann, Paul Tillich have all died or become inactive and no men of comparable stature have arisen to take their places. Within Roman Catholicism, however, a great change and struggle to make the faith relevant is clearly evident. Some of the most exciting and promising developments are within that body.

A part of the motivation for change has been provided by the vigor of what Professor Macquarrie called the "new atheism." Unlike its older counterpart, the new manifestation of atheism is optimistic and hopeful. It makes a strong case that scientific, technical man has done exceptionally well without any hypothesis of God and that men like Freud and Marx have made telling criticisms of traditional Christianity. But although its case is strong, Professor Macquarrie refused to concede any victory to atheism, old or new.

The theology of a relevant faith must, however, bear it in mind and the debate takes new forms. One of these is the question of the meaning of God which arises out of the questions which no amount of scientific achievement can answer: "Why a world at all?" "Who am I and what does it mean to exist in this world?" The meaning of God gathers up all these questions. Christianity, however, will not stand or fall ultimately on the answers it gives to these questions, for it is the product of a tradition and will always demand faithful assent to aspects of it.

Meta Glass

1880-1967



A Memorial Service for Sweet Briar's distinguished President-Emeritus Meta Glass, who was President of the College from 1925 to 1946, was held Saturday afternoon in the Memorial Chapel. After leaving Sweet Briar, Miss Glass had made her home in Charlottesville.

Members of her family, alumnae, and other friends attended this service, which was conducted by the Reverend Alexander M. Robertson, College Chaplain.

Three students participated in the service. The First Lesson was read by Frances Fry Kirven, president of the Student Government Association; the Second Lesson was read by Mary Rogers Bell, past president; and a solo, *Wait Thou Still*, was sung by Leslie Jean Huber, head of the Choir.

Tributes to Miss Glass and reminiscences about her as Sweet Briar's president were given by Mrs. Edgar F. Shannon, an alumna who is also a member of the Board of Overseers, and by Dr. Jane C. Belcher, professor of biology, who joined the faculty during Miss Glass' administration.

The Dedication

THE Service of Dedication of the Sweet Briar Memorial Chapel was designed to implement the expression of Christian unity which has characterized the religious attitude and program of Sweet Briar College from its inception. This was the spirit of its founder, Mrs. Indiana Fletcher Williams, and the first Board of Directors which stipulated that the College should be distinctly religious in character but free from denominational control. Thus, for the Service of Dedication, elements of liturgical and free forms, Anglican, Presbyterian, Roman Catholic, Lutheran, Huguenot, Reformed, and others, were woven into this tapestry of worship.

The Chapel was dedicated using these words from the Dedication of the Chapel of Unity at Coventry Cathedral, England, in 1962:

IN THE FAITH OF JESUS CHRIST
WE HALLOW THE SWEET BRIAR MEMORIAL CHAPEL
TO THE SERVICE OF GOD THE HOLY SPIRIT
THE LORD, THE GIVER OF LIFE:
AND WE DEDICATE IT
TO BE A CHAPEL OF UNITY:
IN THE NAME OF THE FATHER AND OF THE SON
AND OF THE SAME HOLY SPIRIT. AMEN.



Dr. Pate, Dean Sims, President Pannell, Bishop Hines

The Sermon

BISHOP JOHN E. HINES

IN AN article entitled "The Ministry of the College Chaplain," Seymour Smith tells of visiting the office of the president of a mid-western university. The president was describing — with contagious enthusiasm — the new Chapel soon to be erected on the campus. After listening to a description of the architectural mode the Chapel would share — the seating capacity, the appropriate treatment of the windows, the virtues of the 40-rank pipe organ, a tabulation of the costs — Dr. Smith inquired about the "uses" to which the building would be put. "That," replied the president, "is a problem. We haven't really decided how to use it!"

I doubt if that same official of that university could have said the same thing about any other building that might have come into being on that campus. A dormitory? Anybody knows its use. A refectory? There is little that is vague or ambivalent about the eating of food. A gymnasium? No mystery here either. But — a Chapel? Not so easy — not quite so obvious as to its use — as it may appear to some. And even though the recorded date of Dr. Smith's visit was some time ago, the problem has not "gone away." Indeed, it may have grown more complex, as well as more urgent, even though I daresay the administration, the Trustees, the chaplain, and the donors of this strikingly beautiful Memorial Chapel have successfully resolved the dilemma apparent in the candid confession of that president of that mid-western college!

I am honored to have a small part in the dedicatory rites of this the most significant edifice on the campus of Sweet Briar College. . . . In my judgment this Chapel owes no small debt for its existence to the life and ministry of the late Wallace E. Rollins, who spent the major part of his life (with God's help) trying to make ecclesiastical silk purses out of some pretty indeterminate sows' ears committed to him by Episcopal authorities while he was professor and, later, Dean of the Virginia Theological Seminary.

I can testify that those ordained "purses" — whatever their texture — will not easily forget a man whom God called and commissioned, and who taught and lived the Christian evidences with the same kind of debonair courage that marked his patron saint, Francis of Assisi. Little wonder that when he retired (and I use the word loosely) he and Mrs. Rollins collaborated on this campus in a mutual winsome testimonial to the power and joy of the Christian Gospel that cannot be separated out from the lives of graduates of Sweet Briar College — nor erased from the pages of the college's history.

Some of you may remember the severe beauty of the chapel carved, literally, into the walls of the great brooding castle that stands above the city of Edinburgh — a deeply moving memorial to the military dead of Scotland in World War I. On a plaque in the chapel is an unforgettable tribute:

The whole world is the tomb of heroic men; and their story is graven not only on stones over their clay, but abides everywhere, without visible symbol, woven into the very stuff of other men's lives.

I cannot — and should not — tell you how to use this chapel. But I can tell you that, however else you use it, it speaks primarily about the story of God's love for mankind, dramatic and compelling in the life and death and resurrection of Jesus Christ. And then it speaks of others whose story is inseparable from the "great story," and whose visible symbols . . . abide everywhere, woven into the very stuff of other men's lives.

This chapel building is a timely symbol of impressive factors at work more surely today, in the world of men, than in any other era. One of these is the great fact of "oecumenicity," incorporating as it does, sometimes tenuous, but unusually hopeful, dialogue between people of faith within and beyond the Judeo-Christian community.

A world in peril of its life is confronting religious people, people grouped in communities of faith, with staggering questions to which no religious body (content to behave only like a sect) can return intelligent and reassuring answers.

A fragmented, frightened, and scarred world is asking whether ever there can be healing in a fragmented religious

community which is more inclined to be concerned for the health of its own body than for the healing of the world.

The aftermath of two frightful world wars — compounded of a sociological and technological revolution of limitless proportions — could be God's way of chastening the religious communities of this world, a chastening of such dimensions that only radical penitence and radical change on our part can possibly measure up.

We have been accustomed to looking for God's purpose and God's action, mainly through the tradition and historical perspective familiar to us and dominated by our particular Church or Synagogue or group. We are beginning to see that a God which can be delimited by the narrow understandings of restricted disciplines is a God who will perish with the collapse of pridefully erected human institutions, and in this sense the "God Is Dead" proponents have a point.

Willard Sperry has written of an old minister in a New England mill town to whom Dr. Sperry was once assistant. The minister, once a year, would preach a sermon on the latest discoveries in astronomy. When Sperry took his mentor to task, wanting to know what possible use such a sermon preached in such a place could have, the older man said: "My dear boy, of course it is of no use at all, but it greatly enlarges my idea of God."

It is conceivable, and, I would add, inevitable, that a visible encounter such as is becoming practice, bringing people of differing religious traditions together to work and worship and witness, and to engage in the dialogue of faith and life, will greatly enlarge the idea of God that prevails in some quarters. And a truer, more productive vocation for the community of the called people of God may yet emerge.

The second impressive factor concerning this building is that it is set *within* the academic community. It is important, I think, to note that this chapel is set not "over against" the academic community, but "within" it.

It may, indeed, have occasion to be set against a stance which this college may take, or parts of it may adopt for themselves. And, conversely, there may be those who now

regard the expenditure even of this modest sum of money on this building as an extravagance amounting to incredible waste, upon an institution already encrusted with obsolescence and patently irrelevant to the contemporary world. But, this should not obscure a major reason-for-being of this church building, namely, to be involved in and not separated from the academic community's vocation to truth and excellence.

It would be tragic indeed if young women, passing from a pursuit of the empirical sciences, or the speculative philosophies, or the mastery of languages, into this building should feel that they had passed from an area that encourages an open-ended and experimental approach — yes, a healthily skeptical approach to the realities of human experience — into an area where Truth is handed out, or handed over, completely packaged, not to be opened at either end, and to be swallowed whole, even at the risk of intellectual indigestion or poverty of nourishment.

I am afraid the contemporary world tends to view the Church as a place where doubt and unbelief have no right of expression. As a result, the world concludes that the Church is unreal, inasmuch as to the Church (in their view) doubt is a mark of weakness and insecurity. It may be well to suggest that the Church has canonized St. Thomas, not because he was a doubter, but because the Church is a community of forgiven persons among whom the doubter can both be heard and received, without first being destroyed, or robbed of his being as a person.

If it is the responsibility of an academic community to ask questions — the right questions — and not to accept at face value a declaration as truth, no matter how distinguished the declarer; and not to rest until the student has made that declaration of truth honestly his own, even at the risk of being confused, or painfully shattered; then it is the responsibility of such a chapel as this to ask the ultimate questions: "Who am I?" "Whither mankind?" "What does commitment mean?" "Is there a God Who cares?" "To what — or, more importantly, to Whom — is obedience owed?" And, to provide a supportive, concerned, open community of faith in which, by the power of God's Holy Spirit, a person

can win his or her way through to ultimate answers, which contain more than the surface reactions of men and women torn by the prejudices and illusions of an age in quest of security.

Only in some such manner can the ministry of this chapel continue to be what it doubtless is: not a refuge for timid people retreating from the tough, unsentimental educational process of a college-dominated community, but an arsenal for men and women who have thought ahead of, and more deeply than, those who do not believe in God. And, as a result, it will have a significant ministry to men and women making crucial decisions in an uncommon era; helping them to make those decisions in the kind of freedom which has thought through the appalling alternatives to faith.

The Church and the Synagogue have always stood in the realm of education, primarily, on the side of the humanities and the liberal arts. It is not that the Church has either despised, or under-rated the sciences, though on occasions it has been painfully and regrettably restrictive in some localities, and in special segments of history. Indeed, the Church's Gospel, a foundation-stone of guaranteed free inquiry, has almost alone preserved the only climate in which the sciences could flourish.

However, for disciples of the Judeo-Christian tradition, it must be noted that:

- a purely scientific world is bound to be an unbalanced world, inasmuch as science can contribute only to the material needs of humankind
- a purely scientific world is bound to be a terribly dangerous world (and our nuclear devices underscore this point) for in the hands of unbaptized geniuses the revelations of science may yet destroy us all
- a purely scientific world is bound to be a world of questionable values. For science cannot tell us what "ought to be." It can only describe what "is."

The great issue today is how to yoke the fabulous potential of this scientific age with its spiritual and cultural heritage. To succeed in this monumental undertaking requires leaders compounded of human understanding and powerful religious faith, whose training will warn them that:

- a too simple faith in human virtue falls painfully into cynicism;
- a too simple faith in the power of human reason gives way to confusing relativism, and destructive nihilism;
- a too simple faith in the inherent redemptive process of history eventually erodes into a poisonous pessimism, the sharp fragments of which we can discern in much contemporary art, and literature, and drama.

Yes, somewhere — and sometime — this generation, and every generation, must ask the ultimate questions about the meaning of life.

The representatives of a new generation who enroll here are entitled to answers which contain more than the surface reactions of men and women surrounded by prejudices and illusions of an age in quest of security. They are entitled to answers which draw upon the whole wisdom of the ages for the solution of old problems in brand-new dimensions.

Some of us recall the excitement and ferment created by the ministry of Dr. Harry Emerson Fosdick a generation back. The Riverside Church in New York is a monument resulting from it. Dr. Fosdick admits, in his autobiography, that he had many an anxious moment wondering whether or not the new church would be a great tragedy. So, while still in the Park Avenue edifice, he preached a sermon and said this:

“You know, it could be wicked for us to have that new church. Whether it is going to be wicked or not, depends upon what we do with it. Frequently, in these days, people come to me and say, ‘The new church will be wonderful!’ My friends, it is not yet settled whether or not the new church will be wonderful.

“If we should gather a selfish company there, though the walls bulge every Sunday with the congregation, that would not be wonderful!

“If we formed there a religious club, greatly enjoying themselves — and though we trebled in numbers the first year, that would not be wonderful!

"But, if all over the world, at home and abroad, wherever the Kingdom of God is hard beset, the support of this church should be felt, and, like an incoming tide, many an estuary should feel its contribution flowing in, *that would be wonderful!*

"If young men and young women, coming to that church, should have Isaiah's experience, seeing the Lord high and lifted up, and if they, too, should discover their divine vocation answering, 'Here am I, send me!', *that would be wonderful!*

"If wherever soldiers of the common good are fighting for a more decent international life, and a juster industry, they should feel behind them the support of this church which — though associated in the public thought with prosperity and power — has kept its conviction clear that a major part of Christianity is the application of Jesus to the social order, and, that no industrial or international question is ever settled until it is settled Christianly, *that would be wonderful!*

"If in this city, this glorious, wretched city, where so many live in houses that human beings ought not to live in; and children play where children ought not to have to play; if we could lift some burdens and lighten some dark spots, and help to solve some of our community's problems, *that would be wonderful!*

"If in the new temple we simply sit together in 'heavenly places,' that will not be wonderful. But, if we work together in 'unheavenly places' — *that will be wonderful!*"

And it was to such a realistic hope that the ministry of the Riverside Church was dedicated.

Marking the raising and dedication of this architecturally beautiful and religiously compelling chapel, most of us would be gratified, indeed, if a compassionate, intelligent, social concern should motivate every person who comes under this roof. But we would be even more profoundly grateful, and life in many areas would be enriched, if we could be certain that students and faculty and friends entering this chapel would (like Isaiah) "see the Lord!" And, by a confrontation with the costliness of His mission of forgiveness

and justice and reconciliation upon this earth, be driven downward to their knees in penitence, and then, outward into the world in vocation and ministry.

Then it would be that, instead of a building's dedication being remembered, a new generation's dedication would be effected. And men might glimpse a "new heaven and a new earth"!



A Prayer for the Chapel Dedication

Infinite and Eternal, whom we know as love and call "Our Father God:" Our Father and Father of all mankind, teach us to be still, and know that Thou alone art God.

Bound as we are in earth's dark cave—by lazy ignorance and craven fear, by ego-centered arrogance and pompous pride — we fashion idols from the shadows of our prison walls, and are by them enthralled.

Give us strength, dear God, to struggle upward toward the light, with mind and heart set free to seek at last Thy truth. May our minds be so imbued with Thine that all idolatries shall fall away, with all our pride of theory, formulae, and vain relief. We would seek Thy truth in the spirit of One who said the Truth shall make us free. Give us the loving grace, dear God, to pay all due respect to insights of the Past, while opening our minds and hearts to all the living God may yet reveal.

May this Chapel, sanctified by Thy pervading spirit, speak to Persons Future of the dreams and loving faith and self-fulfilling, self-denying gifts of Persons Past. May this holy place bespeak with even greater clarity the values of the visions, not which we proclaim in our time but which are Thine in Thy own time.

Here in lonely meditation or in common worship, may Thy Truth kindle fire within our minds, that we may learn with wonder and teach with joy. And, Father, if it be Thy will, Thy way, let Man survive his ego-illness and his deadly games. Let man somehow evolve, be born again, so that it shall some day be known what Man of Earth and Stars may yet become.

In Jesus' memory we pray — and in the memory of all who have lived and died courageously for what they deeply felt to be Thy Truth.

Martha Lucas Pate

PRESIDENT OF SWEET BRIAR COLLEGE
1946-1950



Dr. Dabney S. Lancaster, Mrs. Lancaster, Mrs. Thomas S. Boushall, Mr. Boushall, Mrs. Adrian Massie. Dr. Lancaster and Mr. Boushall are former chairmen of the Board of Directors; Mrs. Massie was chairman of the Alumnae Committee for the Memorial Chapel.





The Evolution of the English Bible

Mrs. Prothro with some of the treasures in her collection.

IN CONJUNCTION with the Dedication of the Sweet Briar Memorial Chapel and the opening of the Charles A. Dana Wing of the Mary Helen Cochran Library, an exhibition of rare Bibles was put on view in the library.

Selected from her large collection by Mrs. Charles N. Prothro, an alumna from Wichita Falls, Texas, this outstanding exhibit traces the Evolution of the English Bible. It includes thirty items, chosen for their importance in the development of the Bible and as examples of landmark editions of the Scriptures.

A 13th-century Parisian manuscript on fine thin vellum is the earliest item shown. Written in medieval Latin in a form of Gothic Book script, it is a copy of St. Jerome's Vulgate, which served as the official Biblical text of the Roman Church for a thousand years. The manuscript is illustrated with sixty-seven illuminated initials and eighty-one miniature scenes related to the text.

A leaf from the famous Gutenberg Bible of 1454-55, the first book to be printed from movable type, is of great historical and typographical value. Its chronological successor is an edition of the Latin Vulgate,

printed in 1478. Others include polyglot versions of the Psalter and of the entire Bible, the latter produced in Spain early in the 16th century, and older editions of the Old Testament in Hebrew and in Greek, and of the New Testament in Greek. Another landmark is a first edition of Martin Luther's German translation of the Pentateuch.

The earliest printed edition of Wycliffe's English Bible, a fourth edition of the New Testament translation by William Tyndale, and several others are included.

Of greatest importance in this collection is the English Bible of Miles Coverdale, printed in Marburg, Germany, in 1535. According to the collector's notes, "All Bible versions stretching through the centuries before the year 1535 led to the Coverdale Bible, and all English versions after 1535 have stemmed from this Bible."

A first edition of the English Bible printed in this country by Robert Aitken, Philadelphia, was published in 1782 on authorization of Congress. Two other editions, printed in 1791 in New York and 1792 in Worcester, Massachusetts, complete the exhibition.

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